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FREE SOCIETY

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An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty; that in the Absence of Monopoly Price and Competition Cannot Exist, and that Communism is an Inevitable Consequence.

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THE AMERICAN FLAG.

All hail the flaunting lie!
The stars grow pale and dim;
The stripes are bloody scars—
A lie the vaunting hymn!

It shields a pirate's deck!
It binds a man in chains!
It yokes the captive's neck,
And wipes the bloody stains!

Tear down the flaunting lie;
Half mast the starry flag;
Insult no sunny sky
With hate's polluted rag!

Destroy it, ye who can,
Deep sink it in the waves!
It bears a fellow-man
To groan with fellow-slaves!

Furl, furl the boasted lie,
Till Freedom lives again,
To rule once more in truth,
Among untrammeled men!

Roll up the starry sheen,
Conceal its bloody stains,
For in its folds is seen
The stamp of rustling chains.

—New York Tribune, in 1854.

SOCIETY IN A MIRROR.

The arbitrary privileges and powers that have for centuries existed in the industrial world have given rise to most unjust and inequitable conditions, producing the upper and lower classes of society. These violations of equity have severed the bond of common interest and solidarity that should exist between all human beings, and restricted economic liberty, the basis of all human freedom. Thus it is that the privileged or "blue-blooded" portion of humanity is enabled to exploit labor. This is principally done through its aids, the well-paid church and state authorities. These scribes and Pharisees are ever ready, as of old, to abet privileged society in striking its outraged victims the death-blow. They destroy economic equality and labor's productive functions by means of their religious authority and civil and military governments. By monopolization of natural resources and the invented utilities, they cause the products of labor to flow into their private larders, to be labeled "legal property."

The result of this tyranny is that even defenseless women, in order to obtain the necessities of life, are forced to employ their sexual charms as their only capital, and barter it away as a ware to supply a prevailing demand. When the downtrodden classes discover the primary causes of their enslaved condition, that despised woman, the so-called prostitute, will see the real criminals. Besides the brutal police officer who intimidates her, and demands a share of her soul's blood-money, and the bloated and pompous, high-salaried police judge, who shamelessly outrages her by extorting her savings under the ruthless guise of legal fines, she will then see that the masquerading christian moralists drive her back and forth at the instigation of the villains at the bottom, the greedy landlords, who are already nearly choked with plunder, but who wish to catch these magdalens and by processes of their willing instrument, statute law, limit them to their especial property, so that they may extort enormous ground-rents. What care these typical paterns of morality, and these guardian angels of justice, if these poor, outraged women, forced by such exorbitant drains upon their life-blood, conceive the idea of robbing their patrons whenever the opportunity presents itself. For such rash acts upon their part the law provides punishment.

The "guards of morals" are not wanting in finding some fetish laws which can be inflicted upon these poor victims, yea, verily, legal statutes that may be made use of in the exploitation of these fallen women. And so, like many self-respecting dutiful christians, the moralist dons his purity garb and marches forth to suppress, or annihilate, the "scarlet woman." Could these embryo reformers be persuaded to develop a sense of natural justice, and instead of worshiping the false arbitrary ethics of statute law, and dogmatic superstitions, study the effects until they reach the true primary causes, they would discover that the fetish, arbitrary authority of religions and state government, creates and protects a system of property and money privilege, which ultimately precipitates the unjust conditions that give birth to these effects which they pretend to so sadly deplore. They might then discover that the use of the causal criminal fetish of arbitrary government, for blotting out its own crimes, is, to say the least, illogical, unscientific and extremely Quixotic.

The abolition of criminal government will certainly abolish the privileged society parasites that enslave labor by fastening their legal tentacles upon the sources and the fruits of its production. Should these reverends conclude to really turn social reformers, they must first learn to drop authority, follow truth, and attack the causes of evil. To do this they must first reform themselves by casting off the fungus growth of superstitious dogmas, and the fetish of arbitrary law. They must cease to instil into the minds of the masses these evil doctrines of worship and authority.

A few last remarks, reverend sirs. Why seek like knaves for crime and immorality in the victimized and outraged parts of humanity, when the impurity exists solely in the creators of these artificial abortions of natural life? That is your class, for your despotic creeds are false, your beliefs mostly assumed for gain, and perpetuated for policy. That is your allied class, the state authorities, the statutory creators and administrators of arbitrary power and privilege. So, reverend sirs, should you yet continue to spurn truth and trample equity under foot, you may live to hear the terrific thunder of outraged liberty, and may yourselves yet feel the deadly flashes of reason's revolutionary lightning, as labor strikes privileged society its death-blow. You may yet live to see the terrible tempest that will sweep down the state monster that monopolizes the whole of the earth's standing room like a fierce giant (a monster Jekyl and Hyde), between labor and free, voluntary association, the mother of economic freedom, the creator of individual liberty and Anarchy.

Labor knows what it wants, the avenues leading thereto and those who obstruct these avenues. Labor does not desire revenge or violent disruption. Labor desires and demands liberty and equity without further compromise. Should society oppose such right, and let loose the bloodhounds of the state, then church systems and state governments will fall violently, and the gigantic money-power will lie buried in the ruins. Arbitrary capital will fall with arbitrary authority and monopoly. Labor will then unite freely with the only real and natural capital, the invented utilities of past and present ages, and natural resources of the earth. The three great fetishes, fiat values, and church and state infallibility, will become extinct. Labor will produce freely and consume its products as a common right. All labor will be equally valuable to the common life, that is, indispensable to its existence. This will solve the labor question, religious question, race question, woman's rights question and the many evils that church and state governments have brought upon humanity. Remember, workingmen, liberty is international. Solidarity embraces all life and energies on the globe. The red flag is the emblem of labor, of common blood, common equality, individual liberty. This flag must usher out government in the last, the international revolution. It must not rest until the common blood of the last toiler circulates in liberty. Remember Chicago, Homestead, Hazelton, Virden, Coeur d'Alene, Paris, Siberia, and other sites of labor's assassination. Remember the thousands of society's victims, labor's comrades that lie tortured, rotting in the state's dungeons, society's death-traps. Remember that with the downfall of the state, crime, poverty and slavery falls. Labor and liberty will then be resurrected in the new, free society of Anarchy. Remember the terrible martyrdom of labor, dying for church and society's false liberty upon a thousand battle fields—opening its eyes only to find itself born into slavery and superstition, to be mangled and robbed for society's benefit in mine, railroad and workshop, forced to starve and tramp, incessantly hounded by society's official bloodhounds. Labor, knowing all this to be true, cannot, dare not, fail to respond to our cry: Up with social and economic liberty! Down with greed and superstition! Down with despotism and privileges! Down with government! J. P.

THE PARIS CONGRESS IN 1900.

Whilst not slighting the coming Anarchist congress in Paris, I am nevertheless opposed to directly send delegates from this country. There will surely be many able comrades going to the Paris exhibition next year at their own expense from all parts of the civilized world.

Does Comrade Holmes think that they will have to present mandates or credentials in order to be admitted to the Anarchist conference? And whom, if not their own selves, will those special delegates represent, anyhow? Any one of us present at the congress will of course speak for his own individuality only.

And why should we impose on hundreds of poor, sympathizing workmen, by urging them to contribute to the several hundred dollars necessary to defray the expenses of two or three delegates? It will certainly sound like too much officiality, when we raise a special, although voluntarily contributed, fund for the direct sending of delegates to an Anarchist conference—and against this we should always be on our guard.

I think it would have been much more beneficial for the cause to have the money contributed to our struggling *Free Society*, rather than pay the expenses of semi-official delegates.

Let us hear of all American comrades who intend to go to Paris in 1900, so as to start out together from here, or, at least, to know where to meet one another while in Paris. I also am in favor of a wide expression of opinion in regard to this important matter. Let us discuss all plans and suggestions thoroughly, and let us see to it that *Free Society* shall be fully informed of everything that will go on at the Paris congress, as well as of the Anarchist and labor movement of Paris generally.

MICHAEL COHN.

Brooklyn, N. Y.

For San Francisco.

A ball for the benefit of Comrade Emma Goldman's lecturing tour will be given Saturday, August 5, at the Turk Street Temple, 117 Turk St. Admission 15 cents. All are cordially invited.

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Anarchy.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal: absolute individual liberty.—Century Dictionary.

NOTE AND COMMENT.

Next Monday, August 7, comrade Emma Goldman will lecture on "The Development of Trades-Unionism" in the Turk street Temple at 8 p. m. She intends to leave for Denver on August 8.

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"The Czar's Peace Conference is at an end. England is hurrying troops to the Transvaal. Canada has a chip on her shoulder for Uncle Sam. The Filipinos are being slaughtered with due diligence. Germany is reading an insult in every comment, and European birds of prey are hovering over the Chinese empire. Even the nations enjoy a huge joke on themselves once in a while." The foregoing sarcasm appeared in a daily of plutocracy which forgot to mention, however, that the birds of prey are tenaciously hovering over the products of labor in this country and are ready to crush and exterminate every producer who attempts to interfere with these devouring birds.

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The sacredness of the American flag grows with imperialism, or rather with the spirit of buccaneering, as was recently shown by a Chicago judge who fined the owner of a building $100 for removing a flag which a tenant had nailed to a window, defacing and injuring the property. How strange! Greeley, Garrison, Phillips, Giddings, and all the founders of the Republican party declared the constitution to be "a covenant with death and an agreement with hell," and denounced the flag as a "flaunting lie," as can be seen from the poem on the first page, yet today it is the same party which denounces everybody that declines to worship the flag. Times change, but seemingly not for the better.

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The following item is taken from a private letter and speaks for itself:

We are having just now a beautiful little expose of two demagogue sheets, the *Evening Journal* and *Evening World*. They raised their price to the newsboys during the late war, and have declined to go back to the old rates since. The other evening papers sell at 50 cents per hundred, and the newsboys have struck for the same price for these two loud-mouthed champions of labor. If their own circulation statements are to be believed, each of them is every day taking about 500 dollars out of the newsboys' pockets, and that needlessly, for if the other evening papers with their smaller circulation can sell at 50 cents, why, the yellows can. Now, instead of acceding to the boys' demands, as they wanted the railway companies to do in the case of the strikes of *their* employees, or of resorting to arbitration, as they tried to get the State to compel the railway companies to do, they are "making the fight for their lives" against the boys. They send men up to the lodging houses on the Bowery, *not* to find arbitrators, but to hire toughs at two dollars a day and one dollar per hundred papers sold (thus paying the fellows good wages and *giving* them one dollar per hundred papers in order to prevent their supplying the boys with papers at ten cents per hundred less than they charge now), these toughs being supposed to be capable of resisting the attacks of the strikers! As the *Sun* says with fine sarcasm, "The labor columns of the boycotted papers have been silent about the strike." That is exquisite. I hope the affair will enable some of our credulous friends to see the *Journal* as it is. They have been taking the stuff at its face value.

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I wonder why the advocates of "government ownership" do not rejoice. The salaries of the navy-yard officers at Mare Island have been advanced while the wages of the workers are reduced considerably. This is not all, however, as the new personnel shows. The officers are entitled to pensions when their time of service expires while the worker's pay ceases when he is sick or disabled. The workers remonstrated, but the officer in charge, the "servant of the people," replied: "Defy my power, if you dare!" Such is justice from a government standpoint, i. e. it thus protects the weak.

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Here is another illustration of governmental hypocrisy. The Russian government disregards all pleadings of the provinces to appropriate money for the relief of the starving peasants on the ground that its means are exhausted. Yet in the face of the suffering peasants $60,000,000 were spent last year for the improvement of the navy and $70,000,000 have been appropriated this year—after the disarmament proposition—for the reconstruction of the army. A. I.

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THE BALLOT IN COLORADO.

Colorado, it is well known, reached the goal of the equal suffragists' movement sometime since. It came panting up to the line long enough ago for the thinkers to determine how much that has been hoped for on the one hand, and feared on the other, has been fulfilled. Women actually vote here, attend primaries, make up "slates," pull wires and are pulled by them, wield "influence," and are, in every political way, man's equal. The polls on election day look immensely like any other place where men and women are wont to gather. Women stand in groups talking over the situation, men and women mingle in a business-like way, and women alternate with men in the voting stalls, preparing their ballots, and acting as judges of election, clerks, watchers, deputy sheriffs, etc. They drive up in carriages, and step airily out, trim and tailor made, to brush against the shabby shawl of a sister politician. They breathe the same air. Aristocrat and plebeian, respectable and outcast, go through the same performance, and alike regard it as immensely important. All this, and the heavens do not fall. The babies are still nursed in Colorado, buttons are still sewn on, dinners are cooked, and husbands' whims are considered. Women are not more corrupted meeting their husbands, fathers, brothers, and sons at the polls than meeting them elsewhere; families are not "broken up" more often than in other States; and women are no more "mannish" with a piece of paper in their hands which they are privileged to deposit in a ballot-box than when holding a darning needle. Somebody has gotten up a comical play in which all the petty calamities of equal suffrage befall the characters; where the pretty wife of a millionaire becomes his political rival; where her failure to sew on a button properly and to prepare the dinner is laid to her political ambitions. But this doesn't count. In Colorado the extra counting of votes is accepted as a matter of course, and socially there is no appreciable difference between the old time and the new.

But have the claims of the earnest advocates of equal suffrage been in any degree realized?

What marvelous things have been hoped for and promised when women should share in the law-making departments of their country! Crime and poverty should cease, intemperance be abolished, equality before the law should be established, politics itself should become purified. Man-made government was the one source of all social evils, and, with its disappearance, the evils would vanish. Alas for the hopes of these sincere, old-world reformers! There are no startling changes for the better in the equal suffrage states. There is probably more political corruption in Denver than in any other city of its size in the United States. The originality of schemers, the frank boldness with which "deals" are made, are positively admirable; there is genius in their conception. The number of "reform parties" which blossom out in brand-new offices, shining desks, and easy committee-rooms is astonishing. The ease with which they exist, or the causelessness of their sudden disappearances, is startling to the innocent outsider. New offices are strangely created and filled by the most impossible people. The hard worked legislature passes more bills than any lawyer can keep track of, and nobody knows their effect,—only that taxes are higher each year and the law-making machinery more and more expensive. We pay dearly for our legislation, but we get plenty of it. We scarcely know how it is done, but we find the law poking its finger into our drinking-glass, our medicine-cup, our nursery, our kitchen, our reading-room, and, of course, our business generally. And still we clamor for more laws to regulate this or that evil, never stopping to think that the evils of which we complain are the results of laws that have been passed, and could be remedied more quickly by wiping the slate clean than by any other process. We have equal suffrage—and the invasions of individual liberty are proportionately greater. The equal suffragists have yet to learn that a weapon of invasion cannot become an instrument of liberty merely by being doubled up.—Lizzie M. Holmes, in *Liberty*.

ROBERT G. INGERSOLL.

With a smile still upon his lips, surrounded by those nearest and dearest, still breathing his religion of love, he fell asleep within the arms of her he worshipped, adored, feeling upon his pallid lips love's last and holiest kiss. Ingersoll, the great agnostic, is dead, but his memory will remain as long as love and gratitude shed their perfume from the heart. Long after this generation has taken its place in the vast tomb of nature, will the name of Ingersoll be honored and remembered. Long after the utterances of a Gladstone have been forgotten and consigned to the library of the past, will those of Ingersoll be read and appreciated. He loved and the world loved him. He smiled and the world smiled with him. Again and again have the muskets of lies and slander been leveled at him. Again and again have the orthodox forces united to crush him, e'en at his ashes still hiss and coil the deadly serpents of superstition and fear, yet through it all he remained and still remains—Ingersoll, the man. No more, no less. He was simply human and as such the world loved him. His death has probably called forth more universal comment among the orthodox than the death of any other one person.

With its grasping nature the church now seeks to claim him as its own. Alive, they denounced him as an infidel and their worst enemy; dead, they seek to prove him a Christian and their best friend. This is as false as the slander with which they wish to pollute his name. Ingersoll was a friend to humanity and no man can love both humanity and the church at the same time. When asked what watchword he preferred he instantly replied: "Liberty," and with that word will his name always be linked.

But in spite of all the claims and assertions, in spite of all the praise or blame, he will always be to the world, the lover of the good, the friend of the just, the greatest orator of his day, and the most complete master of the English language which the 19th century produced. Ingersoll was no god—he did not desire to be—but be his faults what they may, he lived and loved and gave of this wealth to the world.

KATE DEPEATT.

Ingersoll was undoubtedly a great orator and a fascinating writer, and especially touching and poetical are his essays on love and liberty, but in his practical life he seems to have been a paradoxical character—a living contradiction. His motto was Liberty, and yet he was ever on the side of those in power. He loved humanity, and gave nothing to humanity—not even a speech, unless those who were anxious to hear him were able to pay a dollar in advance each. He spoke in high-spirited words about justice, yet he did not hesitate to defend Hanna and his accomplices in 1896, as a political stump speaker, when he knew that justice was on the side of the people. He believed in the innocence of the Chicago Anarchists and regarded their conviction and execution as a judicial murder, but would not defend them before the supreme court unless the stipulated sum of $10,000—a sum too exorbitant for the poor defense association—could be guaranteed.

No doubt Ingersoll was an extraordinary man with great abilities and has done a great deal to remove superstition and ignorance, but it cannot be denied that he has failed to demonstrate to us and posterity that he loved humanity and justice more than the filthy lucre. A. I.

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SLAVERY EVERYWHERE.

The *Examiner* of July 24, published a long article headed "Slavery In Hawaii Under the American Flag" and appears to be horrified and shocked to learn that slavery actually exists there, but it is nevertheless true that such is actually the case. I am not talking from mere hearsay of newspaper reports but from personal knowledge, as I have been right there and know whereof I speak.

The slaves are contracted for in the old world and brought over by shiploads. They work at wages ranging from 25 cents per day to $18.00 per month and board themselves out of that. They are compelled to purchase all their groceries and provisions from their company which charges exorbitant prices for the same. The foremen—the slave-drivers—stand over them and

make them work like cattle by the liberal application of club and blacksnake, if they dare for a moment to think of taking a breath of fresh air or casting their eyes away from their work. If they get sick from overwork or crippled from the beatings inflicted upon them by their slave-drivers they have to pay for medical treatment and in one way or another they are always in debt to the company they are working for.

When their nature rebels at the torture inflicted upon them and their hard condition of servitude becomes so unbearable that they run away from their masters, they are hunted up, and if they refuse to go back to work for their masters, they are brought to the "reef"—the penitentiary—in Honolulu; then they are brought to trial and under the travesty upon justice sentenced to a term of years in the chain-gang at breaking rocks on the public streets. Hard as this condition is, it is in many cases a paradise when compared to going back to work for their masters.

This condition of affairs has been brought about by the civilizing (?) influence of the Bible and through misgovernment of the christian missionaries who stole the islands from the natives and degenerated them with strong drink, fire, sword and bloodshed, according to the teachings of the damnable christian God.

But we don't have to go to Hawaii to find slavery; we can find it right here at home in this boasted land of liberty. It is true that here nobody is compelled to sign a contract to slave for his master or be imprisoned if he breaks such contract, but the conditions here are far worse. There are millions of men and women today roaming the streets all over our broad land who cannot even get a chance to work in order to get money enough to keep what little life they have in their bodies, and all because their masters, the robbers in power, have been enabled by unjust legislation and discrimination to monopolize the land, the air, water and sunlight and all the avenues of industry, and enrich themselves by the sweat and life-blood of their fellow-men.

The consequences are that the robbers in power roll in luxury and squander the wealth of the masses that produced it while the masses themselves—the slaves—are dying by thousands from poverty, hunger and want.

Such being the case, is anyone foolish enough to believe the present administration will try to abolish slavery in Hawaii? I for one refuse to believe it. It is by corruption, robbery and slavery that government is maintained, and I am not shortsighted enough to think that the McKinley combine will try to abolish slavery and thereby cut off its own head. They may make a great show and bluster of doing so but in the end will succeed in fastening the chains more firmly onto the people who are fools enough to permit it.

T. J. Affhauser.

The above picture of the condition of the Hawaiian plantation laborers is exact. I lived there a number of years and "bought off" some of the victims myself. I can also appreciate and heartily subscribe to our friend's sentiments regarding our own condition.

I wish, however, to correct a couple of his, no doubt well-meant, but nevertheless inexact and misleading terms. One is the "misgovernment of the christian missionaries." The condition of the Hawaiian laborers is not due to "*mis*government," but to government. Government itself is an abnormal institution and is based upon injustice and tyranny; hence the adjunct "mis" is in reality simply a repetition of terms and apt to confuse and mislead the unwary. This is equally the case with our friend's term "unjust legislation." *All* legislation is *unjust*, for even in the purest sense it involves the subjugation of the minority and is the deathknell to individual liberty. To be truly free both government and legislation which is of course but the outcome of the former, must cease. S. D.

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A WOMAN'S PROTEST AND APPEAL.

Sisters in Humanity:

The time has come when the thinking women of our country should demand a halt to this murderous slaughter of our sons and brothers, the nation's boys. Yes, boys, many of them only in their teens! Think of it! Boys that should be at home and in school; boys not yet old enough to transact business legally or take part in state affairs in any country; boys just out of childhood whose minds are still in the embryo, not sufficiently developed to be responsible citizens, excited into this murderous scheme!

Think, ye mothers! Think, ye sisters! And ye, women of civilization, think! Then, if you can longer keep silent, yours must indeed be a leaden tongue and seared mind! Already thousands of our boys have been slaughtered and today our hired men at Washington demand of us thousands more to be sacrificed on the bloody altar of an infamous plot! What are we that we sit idly by while these hired men dare to impose upon us this disgraceful crime? Are we the women of a free nation and in silence allow our sons and brothers thus to be led by the false lurings of these viper-tongued politicians and money gorgers to be murdered, and the compelling of the sons and brothers of our Philippine sisters in defense of what we hold most dear—home and liberty—to take part in this inhuman slaughter?!

Pause, ye mothers! Pause, ye sisters! Pause, ye women of freedom's land, and let every tongue protest and never cease protesting until all the fake politicians and money gorgers who have supported this war-cry are silenced and powerless ever again to excite our country to the perpetration of such a crime!

Today all over our land and the land of the Philippines mothers are bowed in grief too great for utterance, refusing to be comforted, for their beloved sons, their staff in their declining years, lie sleeping in death's cold embrace on that southern murder field! Sisters weep for brothers that will never return; children are orphaned, robbed of a father's love and protection, while wives are left widows desolate and homeless, waiting in the shadow of silent despair. And all this woe for what?!

A whisper comes in muffled tones: "National honor! Resentment for the blowing up of the Maine!"

But, hush! What is this? I hear coming back over mountains and roll over land and sea: "Who blew up the Maine, and for what?" Did the people of Spain in their innocence resort to a crime so base? Why should they? Was it Cuba that she, who for years had fought for liberty and independence, might be governed by despotic, cruel, degrading, military laws and her people be made slaves to the treachery of politicians and the power of the money gorgers? Was it the Filipinos that they too might see their land flooded with their nation's blood, their homes and country made desolate, their women made widows and their children orphans? Or was it not rather an infamous plot of the money fiends and political villains that they might gorge still farther their already overloaded coffers and flaunt a little longer in our blinded eyes their fakerism in order to farther rob us of all that makes life worth living? Surely, they are sowing the seed of their own destruction!

Every intelligent, honest, thinking mind is awaking from that storm of fakirism thrust upon us.

But, heark! I hear a sound like the murmurs of a mighty host. Nearer, clearer, stronger it comes! It is the voices of our nation's women and the voices of all humane women from every land and every clime: "Away! away with these traitors! Bring back our boys from the murder fields of the Philippines and the fever bogs of Cuba! Give to our Philippine and Cuban sisters their sons, their homes and their land and liberty and peace! Save our boys from the jaws of death and bring them back to their homes, their friends, their schools and their country's industry!"

This voice of love for humanity, justice and liberty is calling louder, clearer and stronger, and no howl of political fakirism can longer drown its cry, for we, the mothers and sisters of this land that shall be free, do pledge our powers never to cease our vigilance until every demand herein stated is heeded and they who have perpetrated this infamous plot are silenced by their doom.

Miss L. A. Mint,
National Directress, N. L. A. S. L.

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THE PENNY MAGAZINE.

George Francis Train's new publication, the *Penny Magazine*, is indeed original and contains many good and brilliant ideas. Yet some features of the paper are not the most pleasant for the reader, nor is it lacking in erroneous notions. Having during its inception brought the *Penny Magazine* to the notice of the readers of *Free Society* I now take the liberty to point out what appear to me as some of its defects.

To begin with, the readers of radical papers are not much concerned about the publisher's or editor's physiognomy and it is a more painful than pleasurable sensation to see his likeness in every issue and in some of them in half a dozen different places.

Doggerel, too, becomes monotonous and runs against the grain when used too persistently; it is a sacrilege of poetry.

Nor are the readers very much concerned about the publisher's private affairs, particularly when such affairs involve legalized robbery. That Train ran a hundred ships across the ocean shows only that he was a monopolist and had been robbing the poor working slaves who had to pay all the profits of the transactions to that extent. It is true he condoned by his presumable liberal support of the radical movement, but his monopolistic exactions are by no means fit matter for spread-eagle accounts in a would-be radical journal.

A very amusing error consists in the notion expressed in one of the first issues to the effect that Train quit shaking hands from fear of losing electricity and shortening his life thereby. He evidently forgets that the person with whom he shakes hands possesses some electricity of his own and that perchance in case of the other person's being younger or more vigorous than himself he would be the gainer instead of loser. However, the whole idea is a cranky one and unsupported by science.

Equally absurd, yet more strikingly so, is his statement that he preserves his health by the use of coffee. The diet question is undoubtedly of utmost importance to life and health and I can agree with Train to a great extent in his condemnation of "flesh, fish and fowl" as food, but I totally disagree on the coffee question. Any intelligent schoolboy nowadays knows the injurious effects of coffee upon the human body.

The probable argument that Train has lived 70 years with the use of coffee will not count much when we consider that the poisonous effect of coffee was in his case balanced by the abstenance from animal food. Moreover 70 years is no high age as compared with the age of 150 which, scientists tell us, ought to be the age of man under normal conditions.

The use of liquids except for the purpose of quenching thirst—and in that case pure water is the rational drink—is unphysiological and unhygienic anyhow. Drinking without thirst—at meal times just as much as at any other time—is as bad a vice as the use of tobacco or chewing-gum. It causes the human engine—the stomach—an unnecessary expenditure of force and introduces a lot of foreign matter causing abnormalities—disease—and premature decay—death.

In his autobiography reproduced in No. 3 from the *Home Magazine*, Train says he is no Anarchist. In his prospectus copied in No. 20 of *Free Society* from the *Examiner* he says:

"Certain things are plain to every man who sees, namely:

"That governments, as a rule, are controlled by the plundererers of the people.

"That the condition of the people under any form of government, environments excepted, is about the same.

"We are speaking now of civilized nations. Those earlier conditions of society, the family and tribal states, observed a more natural order.

"Speaking of nations, let us pronounce a definition for that word: Imaginary lines dividing one crowd of thieves from another crowd.

"As the intellectual status of the people rises the laws become more distinct; as the means for producing wealth increase the laws multiply; statute books become codes of ethics legalizing plunder."

If such deprecation of government is not Anarchism, pray what is it? There is certainly a discrepancy in one of the two statements.

However, in spite of all these inconsistencies, errors and faults of the paper it is undoubtedly, as I have said above, most original and contains a great deal of food for thought.

S. D.

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The way of self-development is through self-indulgence: but the idea that happiness can only be achieved through self-denial is so habitual that it seems sinful to speak favorably of self-indulgence. Instinctively we know that we ought to do what we want to do, but we have not the courage of our instinct. We think there is some sort of virtue in doing what we do not want to do. It should, however, be clear to any one who can and will think, that development comes through gratifying rather than stifling our desires. It takes courage to live so in the face of the opposition of the whole world, but what is gained by living so is worth all it costs.—Hugh O. Pentecost.

227

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PLEA FOR FEDERATION.

The subjoined letter from Peter Kropotkin to the editor of *The Co-operator*, organ of the Ollala colony in the state of Washington, is worth consideration, as it presents logical grounds for federation, such as have heretofore not been presented. The important parts of the letter are as follows:

The spirit of your brotherhood is certainly most sympathetic to me. I am afraid so long as our societies are small there is little chance of success. The personal varieties of character acquire too great an importance when they cannot be brought into contact with great numbers of other individualities. The personal sacrifice of one's own individuality is too great.

But I often thought, ecpecially in connection with the failure of our (for three years) most successful colony near Newcastle, that some remedy to the difficulties could be found in the federation of several colonies, even if they were not quite similar in their principles, but had something in common.

I suggest to you this idea: Perhaps with the number of colonies, brotherhoods and the like which already exist in the state it would be possible to try federation.

My idea is this: A small colony prospers. The most difficult times have passed. Now some person enters into the colony who merely plays at communism—who has no taste for any sort of association and at the bottom of his heart is a thourogh bourgeois. He finds that everything in the colony is wrong. He intrigues to break it up, and generally succeeds. Or love questions come in; love rivalries or marriages dissolved.

Or this case, very frequently: Somebody enters who sees that an immense amount of labor has been put into the venture, which may be agricultural or a co-operative watch-trade workshop, or a printing office etc. He sees that this is worth possessing on account of the labor or endeavors in securing customers, and so on, that have been put into it and he works, unconsciously at first, very consciously next, to break down the colony, the workshop or whatsoever it may be. Generally he succeeds and brings the undertaking to the point of liquidation. Then he or they take possession of it, assuming the debts and become at little expense the bourgeois masters of something which has a considerable value.

All these cases I take from life—from my own knowledge of such enterprises and such men. I saw many of each of the three types.

The best men, the true, moving spirits, worried, broken down, leave the brotherhood and either become discouraged or begin anew, with the same success and the same failure at the end.

Now, imagine that several such colonies co-operate, etc., have federated. Their programs are not identical: there is, however, something in common amongst them. The best man or woman of colony A feels driven to leave it; but then he simply moves to colony B or C to continue a similar work.

More than that: a man skilled in the trade, (horticulture, watch-making, etc.) let us say John enters the co-operative colony or workshop. He invests a little money and soon succeeds in driving out the true-spirited founders of the venture —those who for years have fought against adversity to reach the present smoother stage. They find it impossible to colaborate with John and finally leave broken-hearted, and the co-operation becomes John's bourgeois shop or farm. If there were a federation, it would interfere. Perhaps it would pay to buy out John, or assume the debts of the colony or co-operation and the latter would remain a colony or co-operation.

In short, you will see for yourself what I am thinking of and find scores more of cases where a federation would increase tenfold the importance and vitality of each colony. It is worth trying.

Fraternal good wishes,

P. Kropotkin.

Vista, Bromley, Kent, England.

RADICALS, ATTENTION!

A movement toward the establishment of a radical home in this city is on foot. The present object is to bring the radicals in closer contact with each other; to afford them the pleasures of association with congenial persons, and last, but not least, to reduce the living expenses of each and acquire greater facilities to follow their natural and rational inclinations by co-operation.

This co-operation, however, is to be absolutely voluntary. Those joining the home, according to the ideas of the projectors of the plan, are not to incur any other obligation except to engage one or as many more rooms as they desire and pay for them their pro rata from month to month or week to week. The participation of the inmates of the home in any other co-operative enterprises, developing out of this plan, such as a co-operative library, co-operative kitchen, agitation club etc. etc. which are very desirable and anticipated, will be purely and absolutely optional.

Here is an opportunity extended to all of those friends of refined sensibilities who consider themselves ostracized by society on account of their advanced convictions upon economical, political, religious and social matters to make their lot more bearable by association with their fellow radicals and enjoy all the benefits of co-operation—voluntary co-operation —which they could not realize otherwise.

A meeting of all favorably inclined toward such a plan will take place next Wednesday, August 9 at 8 P. M. sharp at the office of *Free Society*. Those who are ready for immediate action are especially invited to attend. S. D.

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